

Remembrance of God

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The remembrance of God

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P R O J E C T

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Remembrance Of God

The word dhikr has been used in the Quran which means remembrance and in the Islamic context; it is used in the sense of remembrance of our creator-God.

The Quran declares:

“O you who believe! Remember God with much remembrance.”
(33:41)

Prophet pbuh said:

“He who remembers his Lord and he who does not are like the living and the dead.” (Bukhari & Muslim)

Dhikr is an all-embracing term that, in addition to including the ritual acts of worship, covers an array of activities of our daily living. It involves thinking of and making mention of God at all times and in every area of our lives. This is the worship that has no special time, but is performed constantly so that it permanently links up man’s life with his creator.

From an Arabic dictionary point of view:

Dhikr means fame as well as to speak kind words about someone, and to respect. It also means “a lesson”.

Dhikr also means the book which contains the details about Deen (way of life) and laws about the nation.

“at-tazkirah): means something which reminds one of the needs (79:29).

“az-zikra): means a reminder

The Quran has been called “az-Dhikr) as in 16:42, because it contains the laws about nations and also historic events. Those who

deliberate about the things in the universe have been called (liqaumin yaz zakkaron) as in 16:13.

The laws of God themselves are Dhikr as mentioned in 39:23 to mean respect and greatness.

In surah Al-Baqarah, (2:152) God says “fa azkuruni azkarkum). This means that if you uphold my laws then I will protect your rights and grant you greatness and grandeur.

That is, if you follow My laws then their delightful results will certainly be in front of you. Here, it must be noted that the initiative is from Man while God only answers it. The sort of deed that is committed by man gets the same sort of result (i.e. good result for good deeds and bad result for bad deeds). Therefore, “ Dhikrullah) or the dhikr of God means the following of God’s orders (and not merely turning the beads of the rosary).

The definite result of following these orders is respect and greatness and domination over anti-God forces. For Ibrahim to go and confront the Pharaoh (with God’s laws) is Dhikr. To be steadfast in the battle between truth and falsehood, upholding justice and freedom is Dhikr. To deliberate upon the magnificence of the things of this universe is Dhikr. To uphold God’s laws at every step in every aspect of life is Dhikr.

To propagate these laws is also Dhikr. In our current terminology sharing and propagating the message of God with the rest of mankind is what Dhikr is all about. Dhikr can be at a personal level, where it takes the form of reflection and deep contemplation and at a community level it means upholding truth, justice, freedom and God-consciousness in all aspects of life!

It is for this very reason the Quran declares that such people are the ones who truly attain peace and tranquillity of hearts and minds>

“Such are the ones who believe (in the message of God) and whose hearts find rest in the remembrance (Dhikr) of God. Surely in God's remembrance (Dhikr) do hearts find rest” (13:28)

This is the very “ Dhikrullah) which gives “real” peace to a man (13:28). The ‘real’ has been added because transitory and artificial peace or satisfaction can be obtained through untrue religions as well. Real peace is obtained through deep insight.

The only time we reach the conclusion that something is true is when we have deliberated on something deeply, or when the final results of deeds are before us. Only under these circumstances do we achieve real peace, which is peaceful both for the heart and mind. False peace (satisfaction) is obtained by deceiving oneself. Real peace accrued to the group of believers in the battlefield of Badr when they defeated an army three times their size (3:125). Peace is not obtained in secluded rooms or places or by giving up the worldly life-as that defeat the very purpose of our creation!

To find out about an in-depth remembrance of our Creator or Dhikr let us look at the example mentioned in the Quran of the germination of seeds.

God Causes the Seed to split and Sprout:

This ayah or verse of the Quran is the 95th verse of 6th Chapter of the Quran:

“Surely It is God Who causes the grain and the stone to germinate; He brings forth the living from the dead and He is the bringer forth

of the dead from the living; that is God! How are you then turned away?" (6: 95)



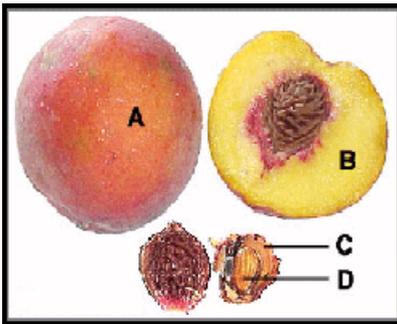
Some Interpretations by Scholars of This verse:



· According to Mukhtasar Tafsir Ibn Kathir (The abridged edition of the Quranic Exegesis by Ibn Kathir) throughout this ayah God states that He splits the seed-grains and fruit-stones while they are in the soil. As a result, various types of plants begin to germinate from the seed-grains, whereas fruits of various colours, shapes and tastes germinate from the fruit-stones.

- Mukhtasar Tafsir Al-Jalalain (The abridged edition of the Quranic Exegesis by Jalal Ad-din As-siyuti and Jalal Ad-Din Al-Mahilli) states that the ayah
- *"Verily! It is God Who causes ... to split and sprout" (Sura Al-An 'am (The Cattle): 95) means that God splits the seed-grain from which plants germinate and the fruit-stone from which (palm) trees germinate.*
- In his book, Fi Dthilal Al-Qur'an, (In the Shade of the Qur'an), Sayyid Qutb said,
 "Life, its creation and development, is a miracle whose secret no one can know, much less make it. There is a miracle whenever a growing plant splits from a dormant seed-grain and an elongating tree splits from a latent fruit-stone. The potential life of the seed-grain and the fruit-stone along with the growing life of plants and trees is a secret whose reality and source are known only to Allah, the Omniscient, and the Omnipotent.

In spite of all the phenomena and forms of life that human beings have known and all the characteristics and phases of life they studied, they are still, like the first human being, unable to reveal the secret of life; they just understand the appearance and functions of life, but they know nothing about its source and essence. Nevertheless, life goes on and the miracle occurs in an instant.



- Safwat Al-Bayan Li-Ma'ani Al-Qur'an (The Elite Interpretation of the Meanings of the Qur'an) states that,

- "Verily! It is God Who causes the seed-grain and the fruit-stone (like date-stone) to split and sprout" (Sura Al-An 'am (The Cattle): 95)

It embarks on showing the evidence of God's Omnipotence, Omniscience and Wisdom after affirming the evidence of monotheism and Prophethood. ” The author further stated that, “(Causes ... to split) means that God splits the lifeless seed-grain, such as that of the buckwheat, causing the green plants to germinate. He, the Almighty, also splits the lifeless fruit-stone causing palm trees and other trees to germinate. ”

The Scientific Implications of the Verse

Plant seeds have two distinct names in Arabic: Habb (seed-grains or pits) and Nawa (fruit-stones). The first term, Habb, denotes the seeds of the edible crops such as wheat (buckwheat), barley, corn, and oats. All of these crops belong to the vascular flowering plants that have a single cotyledon in the seed. The term also includes the dicotyledonous seeds that can be found in, for example, the leguminous seeds such as beans, okra, chick peas, peas, green beans, black-eyed peas, lentils, lupine, soybeans, peanuts and fenugreek. Moreover, the term can be used to denote inedible seeds such as berseem, cotton, etc.

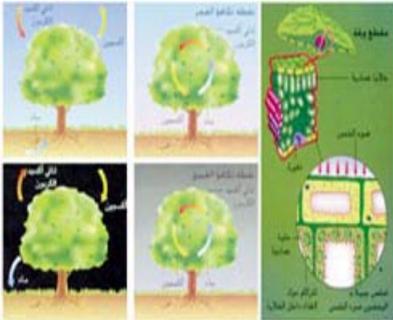
On the other hand, harder seeds are called Nawa. Linguistically, the word “Nawa” can be masculine or feminine. It is mentioned only once in the Qur'an. Examples of crops with Nawa include: dates, apricots, plums, peaches, olives, etc. Regardless of the nature of the seed coat, whether it is soft-delicate, thick-woody, or hard-leguminous, God enables the embryo to split once it acquires the favourable conditions needed for its germination.

This miraculous process, known as “Seed Germination” and used by most of the higher forms of plants for reproduction, facilitates the sprouting of the embryonic seed leaf from inside the seed itself.

Seed plants, from which human beings obtain most of their food and nutrition, include more than 250,000 genera of higher forms of plants of different categories. Each genus is represented by an average of at least ten species; each of such species is represented by infinite numbers of individual plants that reproduce through seed dispersal or implantation as much as God wills.

All crops which are used as main nutritional sources for man can be called Ghalla (produce), a word never mentioned in the Qur’an. The term Habb is mentioned in the Qur’an six times in five verses.

The Nature of Seeds



Seeds are the fertilized ovules of the higher-form plants. Thus, they serve as the reproductive organ for most of these plants. The seed contains an embryo which is temporarily dormant and occupies a very small area of the seed’s size leaving the remaining area for the stored inorganic food.

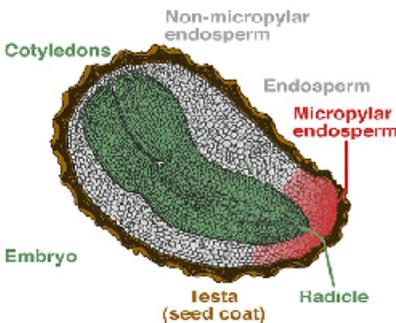
This stored food is essential for the embryo's germination in its early stages. The root grows downwards penetrating the soil in order to draw water and nutrients. On the other hand, the shoot grows upwards to absorb air and sunlight. Once the green leaves are brought forth, the plant starts the photosynthesis process that provides the food needed to enhance its growth and build up its cells, tissues, flowers, and fruits.

The seed, with its embryo and albumen, is covered by a number of coats to protect it against any external effect. One of the most important coats is the testa, which is formed from the integuments after the fertilization process. The exocarp is formed from the wall of the ovary immediately after fertilization. As the seed matures, it dries and the living embryo within it remains dormant until the surrounding conditions are suitable for germination.

The period between the seed's maturity and viability varies. Sometimes the seeds are viable once they are removed or sprout out of the fruit. If such seeds dry, the embryo may partly lose its vitality or it might die. In some other plants, such as the seeds of the legume family and the stones of many fruits like those of palm dates, the embryo remains vital within the grain or stones for many years.

The number of the seeds' coats, their shape and nature vary between plants. Moreover, there are variations in the shape and size of the embryo, as well as in the way the plants store the food that accompanies the embryo. The food is stored either in a special tissue called the endosperm or in one, two, or more cotyledons. This storage may be floury and amylaceous, hard and leguminous (as in the seed of corn) or cellulosic as in the stones of palm dates.

Splitting the Grain and Stones (Seed Germination)



The coats that protect the seed are often distinct. In some cases, when they fuse with the seed's wall, these coats can't be identified. God, the Great Creator, provides the embryo of the seed with a limited connection with the outside world through a very

tiny circular scar known as the hilum. The hilum is the location that links the seed to the funnel. Under the hilum, there is a narrower opening known as the micropyle. These two openings are covered with a spongy tissue called the aril, which has the ability to absorb water. Moreover, they may take the form of two linear slits, known as the style and the cone. Through these two openings, oxygen, as well as most of the water absorbed by the seed during its germination, passes into the embryo.

The dormant embryo within the seed consists of three main parts:

- (1) The plumule which will form the shoot system;
- (2) The radicle which will form the root system;
- (3) The hypocotyl which will form the stem.

The food, which surrounds the embryo, is stored either in a special tissue known as the endosperm, or in one cotyledon or more. Such food consists of different carbohydrates, proteins, and fats according to the plant type. Monocotyledonous plants with covered seeds include corn, whereas dicotyledonous plants include bean and polycotyledonous plants include conifer which belongs to Gymnospermae. The cotyledon or cotyledons may remain under the soil or spring up. They act as a primary leaves known as cotyledonous leaves.

The Requirements for Seed Germination



There are many internal and external requirements for the seed to grow and turn gradually to a seedling and then to a complete plant. This occurs after the period of dormancy the embryo

undergoes within the dry seed. The internal requirements are related to the seed itself such as the vitality of the embryo, the maturity of the seed, and the absence of seed decay and rot. In order to become mature, the seed has to be void of growth inhibitors such as abscisic acid. This acid is formed within some seeds to keep the embryo dormant until the conditions become favourable and suitable for its germination. Many seeds start to grow only when growth inhibitors are eliminated through heat and light. Growth inhibitors can also be eliminated by anti-growth inhibitors released by the embryo itself within the seed. Glory be to Him Who predestined such processes through His Omniscience and Omnipotence.

The internal requirements also include the ability of the seed to absorb adequate amounts of water and oxygen. God, the Creator has made tiny openings in the body of the seed for this purpose such as the hilum and the micropyle or the style and the cone. Some types of seeds are covered with a thick outer coat that may prevent the adequate amount of water and oxygen from reaching the embryo except after this coat is torn by going through a series of natural, chemical or microbial activities.

It is difficult for such seeds to germinate unless their outer coats are scratched or the seeds themselves are washed and soaked in water for a certain period of time or subjected to light or low temperatures (about five degree Celsius for a period ranging between four to six weeks). Light and low temperatures activate the embryo within the seed and assist in its germination.

Concerning the external requirements, first and most important for germination is the availability of water with suitable specifications. There must also be an adequate amount of water because if water floods the seeds this could spoil them, as the oxygen will not reach the embryo within the seed. Moreover, there must be

an adequate amount of oxygen as well as proper heat and lighting because some seeds become active in light, while others prefer darkness.

Bringing Life from Dead!

“Surely It is God Who causes the grain and the stone to germinate; He brings forth the living from the dead and He is the bringer forth of the dead from the living; that is God! How are you then turned away?” (6:95)

There are many verses in the holy Quran in which bringing up living up from dead is mentioned with the germination of grains and stone (seed). This draws our attention to the food cycle. When a living thing dies, micro organisms quickly cause it to decompose. The dead body is thus divided up into organic molecules that mix with the soil and form the basic source of food for plants, animals, and, ultimately, humanity. Were it not for this nutritional cycle, life would not be possible.

Bacteria are responsible for meeting all living things' mineral and food needs. Plants and some animals, which remain almost dead (hibernation) throughout the winter, revive in the summer and meet all of their mineral and food requirements through the activities of bacteria during the winter. Throughout the winter, bacteria separate organic wastes (i.e., dead plants and animals) and turn them into minerals.

Thus, when living things reawaken in spring, they find food ready and waiting for them. Thanks to bacteria, a "spring cleaning" has been carried out in their environment and the necessary amount of food has been prepared for nature as it returns to life in the spring.

Scientific Miracles of the Verse:

This verse consists of a number of scientific facts and spiritual glimpses found in the Quran that is not preceded by any other scientific book.

Firstly, the differentiation between the grain حب and seed/stone نوى is a big announcement 15 centuries ago! Scientifically, the seed or the grain is considered a complete fruit like all kinds of grains, corn, wheat, barley. While the stone/seed is a part of the fruit like the date seed, peach, grapes and kidney beans. Quran differentiates between seed and grain before the development of modern botany.

Secondly, the verse drew a link between the process of the splitting of the grain and seed and the process of bringing out the dead from the living and the living from the dead. Carbohydrates, fats, proteins minerals, salts and water are stored in the seed and grain in a form of dead nutritious substances. When these substances move through the Plasma membrane of the grain and cells, the seed and grain changes to become a living cytoplasm and the cell of the rootlet and dicotyledon come alive!

It is an astonishing fact that Quran mentions these minute facts many centuries before it being discovered by the humans. The only conclusion that can be drawn from this verity is that Quran is the word of the creator himself.

Quran is a book full of miracles. In the above mentioned verse we see that it has been explained in two different ways. There are various verses of the Quran which have several meanings. It is not

necessary that we have to 'choose' the correct 'interpretation'. Both the interpretations can be 'totally' correct at the same time. This is the glory of the Holy Quran; as it is mentioned in the Prophetic saying quoted in Jami' Tirmidhi that

'It's miracles will never end'.

Let us try to understand the verse using modern concepts in botany, to see and remember the greatness of God. His miracles, that continue to enchant those with knowledge and the scientists.

God says:

“It is God Who causes the seed-grain and the date-stone To split and sprout He causes The living to issue from the dead, and He is the One to cause the Dead to issue from the living that Is God: then how are ye deluded Away from the truth?” (6:95)

The following is the meaning of the underlined words:

To spilt: to break apart from the plant; or to create it. This means that God the Creator is the One who causes the grain and seed to crack inside earth and consequently all types of plants, fruits and grains with all colours and shapes are helped by the creator to overcome the massive pressure of soil and yet the feeble seedling is able to emerge against all odds defying all laws of pressure and gravity to grow and sprout out of the ground!

Dead to issue from the living: to bring out the living plant from the grain and seed/stone; to bring the tender soft plant out of the dry seed or grain.

That is God: the doer of all this is God the one and only creator. It cannot be possible without the miraculous hand of God that such perfection and beauty in creation is brought forth day in and day out- and this has been occurring since life began on our planet!

Where are you deluded away: means how will you not pay heed to such a miracle and turn a deaf ear or a blind eye to such manifest sign of the creator? How can you not believe and accept God as your only Lord and worship anything other than God.

The Miracle of the Splitting of the Seed and Grain

It is scientifically known that there are tiny living substances in the calm static form. All the biological activities from breathing and nourishment are in its lowest activity to keep the grain alive for the longest time possible under the outer and inner environmental conditions.

The embryo is composed of the same parts of the whole grown plant: a rootlet, a leaflet and stem. To let the embryo grow, it must be alive because dead embryo does not grow even if all researches and labs tried to give life to it.

Who gave this embryo life? Is it nature according to the Darwinian theory? Or, Is it the blind accident and faulty mutation? It is God the Everlasting and the Eternal who is capable of bringing the living from the dead.

Now let us look at the changes that will happen to make the seed and grain split to bring out the living from the dead.

After the fulfilment of all necessary conditions for planting, many changes take place in the seed and grain: physical, chemical and biological, these will be summarized in the following:

First: Physical Changes

These happen in the seed and grain when it is watered regardless if the grain and seed is dead or alive; for the seed or grain will absorb water and then it will swell and tear because of the pressure that builds up within it.

Second: Chemical Changes

These can happen only in living seeds and grains, when the enzymic substances become active and the nutritious substances change to larger complicated and complex cells. It changes to simple compounds and to a smaller size to make it easier for the embryo to absorb water and to penetrate through the case. Here the chemical bonds will untie and the seeds will grow in size.

Third: Biological Changes

This takes place when the cells of embryo become active and divide, leading to an increase in number, weight and size by utilizing the stored nutritious substances and water. These dead substances become living substances inside the cells of the seed and grain.

It is here that the process of bringing out the living from the dead takes place! The leaflet (Radical) appears outside the seed or the grain and appears on the Soil and water. A leaflet (Plumule) also appears outside to the top of the seed and grain and gives the stem that carries leaves, blooms (Flowers) fruits, thorns, brambles (Tendrils) and remaining plant parts.

When we look at the stone/seed we find that it changes with the power of God into a soft, sweet assimilating substance. God splits the hard stony cases, the soft rootlet curves to protect the growing top from rubbing with sand and getting destroyed. The rootlet penetrates through the hardest of sands and mud and accordingly thousands of cells die from this friction.

God says:

“I cause the dead to issue from the living”

Meanwhile the stored nutritious substances in the seed and the grain comes to life and it utilizes the carbon dioxide and sun light that are necessary for its life and the life of all living creatures on earth.

Some Relevant Questions!

What would happen if God took the living features from the seed and the grain? Who can split it and from where will it grow the rootlet and the leaflet?

What if God took the feature of becoming green (chlorophyll cells) from the plant? Who will make it continue living and growing to give fruit and grain?

Who brings out the green leafs from the dry and pale stems? Who brings out the sweet and delicious fruits and vegetables from the dry land and salty water?

Who put in the small grain and seed all the features of a full grown plant?

Who calculated the amount of nutrition and stores it in its tissue until it is time to be utilized?

Was prophet Muhammed (peace be upon him) a scientist in the field of botany, physics, chemistry and biology to link between the splitting of the seed and grain and the bringing of the dead from the living and the living from the dead?

Answers!

The answers to all these questions merit the remembrance of the amazing artistry and power of creation of our creator, God Almighty.

This is what remembrance is all about, for when we understand the concept of who our creator is and what our relationship with Him is, we can with certainty abide by the laws of our creator. The very same laws; that provide stability and balance to the rest of the universe, are the ones which are mentioned in the Quran for the purpose of helping all mankind attain the peace, stability, balance and justice for all.

It is this very relationship of love, care, compassion and concern between the Creator and His creation that is exemplified in the following saying of the Prophet pbuh:

Abu Hurairah narrated that the Prophet said:

“God says, “I treat My servant as he hopes that I would treat him. I am with him whenever he remembers Me: if he thinks of Me, I think of him; if he mentions Me in company, I mention him in an even better company. If he draws near to Me a hand’s span, I draw near to him an arm’s length; and if he draws near to Me an arm’s length, I draw closer by a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.” (Bukhari)

Once we live, breathe and exhale the remembrance of our creator in all our daily routine we can remember Him in all moments of our life! How can we remember God throughout the normal course of our day without withdrawing from the routine of our daily worldly life?

How To Remember God Always?

How can we ensure that our personal life, family life, professional life and other activities all continue in full swing, and yet, at the same time, ensure that our life as a whole, every moment of it, is permeated with remembrance of God?

Such an all-pervading remembrance can be an onerous task, but we can accomplish with some ease, if we follow the following rules:

1) Remind ourselves: “I am in God’s presence; He is watching me.”

If ever we are alone, He is the second and that if we are two, He is the third. He is with us wherever we are. He is nearer to us than our jugular vein. God is watching everything that we do and hearing everything that we say. He is ever present and His knowledge is all encompassing. Remind ourselves of this as often as we can, and throughout the day every time we begin a new task, and every time we speak.

Indeed, our aim should be to impress this on our heart in such a way that it ultimately becomes our very breath. When Prophet pbuh was asked by a Companion about the best method of purifying himself, he replied:

“You should always remember that God is with you wherever you are.” (Tirmidhi)

2) Remind ourselves. “Everything I have has been given to me by God.”

All that there is surrounding us, on us and in us comes from God Almighty alone. There is none that creates or gives anything but God. Therefore, reflect upon all the blessings that He has created and provided for us and be thankful to Him. In all the sayings that Prophet pbuh has taught us to remember God with, gratefulness to God is a constant theme. Many of these sayings are simple to learn, and indeed, it was the most simple of his sayings that he used most frequently. “Alhumdulillah” When Prophet pbuh rose in the morning, he would say “Alhamdulillah (Thanks to God)” whenever he ate or drank he would say “Alhamdulillah” and even when he relieved himself he would give thanks to God.

Learn as many of the sayings as you can, and throughout the day, as we witness and recall all that God has blessed us with, punctuate our day with these sayings. If ever we appear to be short of things to be thankful for, recall the hadith of Prophet pbuh:

“There are 360 joints in the body and for each joint you must give a sadaqah (thanks or charity) each day.” (Al-Bukhari)

We must give charity for each one of them because without anyone of them we will be incomplete and handicapped. We must do this on a daily basis for should anyone of them become damaged one day, we will similarly become incapacitated. Additionally, we may remind ourselves that, as we now know from our knowledge of

human physiology; our heart beats 72 times a minute. Every time it beats, it does so with the permission of its creator-God Almighty. The moment God withdraws that permission, the heart will stop beating and our life will certainly come to an end. If we feel that there is nothing else to thank God for, and then thank Him for the life that He has given us for, so long as there is life, there is hope!

3) Remind ourselves: “I am going to return to God one day and that day could be today.”

We do not know when we will leave this world. Indeed it may be that this hour is our last hour, or even, that this moment is our last moment. Such an uncertainty does not, of course, justify a complete withdrawal from this life so as to prepare for the next in some monastic fashion. It is important, however, that we are always conscious of this uncertainty, to the extent that it motivates us to spend every moment of our remaining life seriously, considering it as a gift from God and spending the resources He has blessed us with time, ability and energy as God has advised.

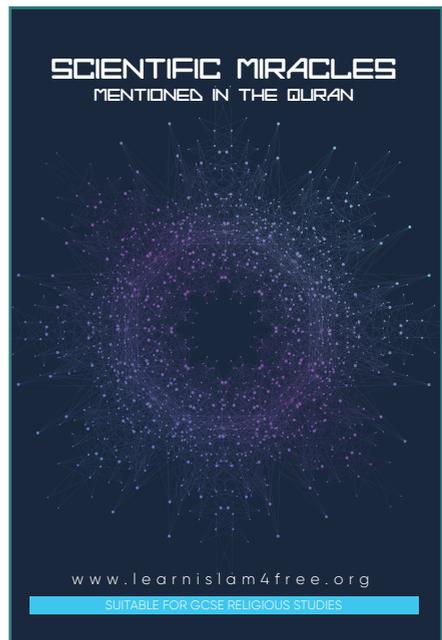
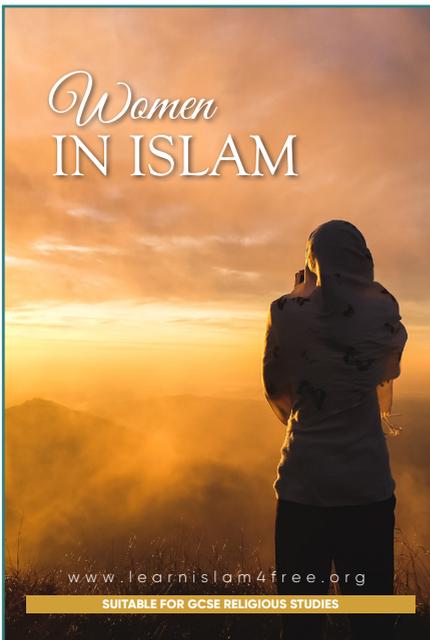
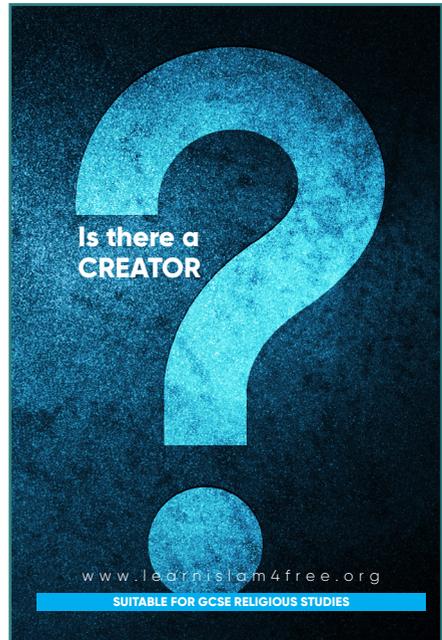
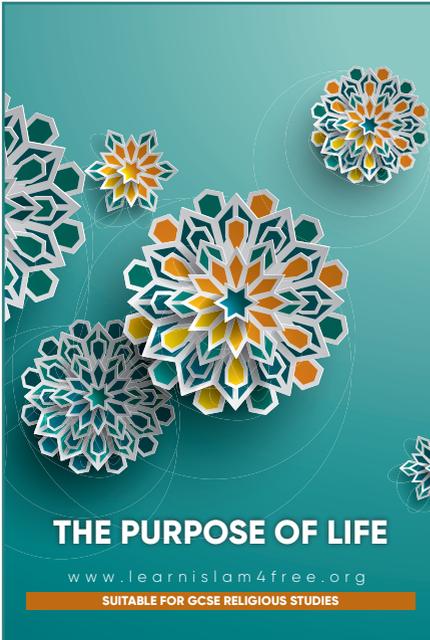
Then, and only then, will our life have achieved what is required of it, and our return will achieve what is required of it. To help us attain this state of consciousness, recall and reflect upon the following Quranic verse as much as we can and throughout the day

“From God we came and to Him we shall return.” (2:156)

These are the states of consciousness that can help us achieve a life completely devoted to the remembrance of God. For indeed:

“In the remembrance of God the hearts do find rest/peace” (13:28)

OTHER ESSENTIAL READINGS



Booklets

1. The Quran
2. The Book That Shook The World
3. World's First Written Constitution
4. The Sharia Law
5. The Purpose Of Life
6. The People Of The Book
7. What Is Islam?
8. The Concept Of God In Islam
9. Jesus In Quran
10. Did Jesus Predict Coming Of Muhammad?
11. Common Misconceptions About Islam
12. Is There A Creator?
13. Women In Islam
14. The Hijab
15. Scientific Miracles Mentioned In The Quran
16. Message To Mankind
17. Islam's Solution To Terrorism
18. Islam For The 21st Century
19. Muhammed pbuh The True Role Model
20. Muhammed pbuh As A Teacher
21. Morals And Manners Of Muhammed pbuh
22. Marriage-Relevance And Importance
23. For Those Who Reflect
24. Salah-Islamic Prayer
25. Fasting In Islam
26. Hajj-The Islamic Pilgrimage
27. Islam Has No Clergy
28. Islam Against Sectarianism
29. Concept Of Halal & Haram In Islam
30. What Is Bank Interest And Riba?
31. Is There Life After Death?
32. What Is Zakah?
33. Role Of Masjid And Imam
34. What Is Shahdah?
35. The Wakeup Call
36. Islam Against Racism
37. Remembrance Of God
38. The Book Of Prayers
39. Etiquettes In Islam
40. The Rights Of Parents And Children
41. Beautiful Stories Of Prophet Muhammed pbuh For Children - Book 1
42. Moral Stories For Children - Book 2
43. The Book Of Manners For Children - Book 3
44. Islam For Children
45. The New Muslim Book

